

that the Apinagos, like many other South American Indians, The  
pay a superstitious respect to the moon. We may  
suppose presenta—  
that the ceremonious presentation of the Infants to the  
moon infants to  
was Intended to ensure their life and growth. The  
names <sup>^</sup>obabi \*<sup>18</sup> solemnly chanted by the whole assembly were  
probably intended to  
those vviich the parents publicly bestowed on their  
children. " them  
As to the scarlet dancer who leaped across the fire, we  
may  
conjecture that he personated the moon, and that his  
strange  
antics In front of the women were designed to  
Impart <sup>to</sup>  
them the fertilizing virtue of the luminary, and perhaps  
to  
facilitate their delivery.

Among the Bagancla of Central Africa there Is  
general Baganda  
rejoicing when the new moon appears, and no work Is  
done  
for seven days. When the crescent Is first visible at  
moon.  
evening, mothers take out their babies and hold  
them <sup>at</sup>  
arms' length, saying, " I want my child to keep in  
health  
till the moon wanes." At the same time a ceremony  
Is  
performed which may be Intended to ensure the  
king's <sup>life</sup>  
and health throughout the ensuing month. It is a  
custom  
with the Baganda to preserve the king's navel-string  
with  
great care during his life. The precious object Is  
called  
the " Twin " of the king, as If it were his double ; and  
the  
ghost of the royal afterbirth Is believed to be  
attached <sup>to</sup>  
it Enclosed in a pot, which Is wrapt In bark cloths,  
the  
navel-string Is kept in a temple specially built for it  
near  
the king's enclosure, and a great minister of state acts  
as <sup>Its</sup>  
guardian and priest. Every new moon, at evening,  
he  
carries It in state, wrapped in bark cloths, to the  
king, <sup>who</sup>

takes It into his hands, examines it, and returns it to the minister. The keeper of the navel-string then goes back with it to the house and sets it in the doorway, where It remains all night. Next morning It is taken from Its wrappings and again placed in the doorway until the evening, when It is once more swathed in bark cloths and restored to Its usual place.<sup>1</sup> Apparently the navel-string Is conceived as a vital portion, a sort of external soul, of the

<sup>1</sup> J. Roscoe, "Further Notes on the part of the Manners and Customs of the Baganda." treated with *footnote of the Anthropological Institute*, placenta, xxxii. (1902) pp. 63, 76; *id.*, *The Baganda* (London, 1911) pp. 235 sq.

In the former passage the king's person which is this ceremony is said to be the not the navel-string.